

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, November 24, 1994

Published Since 1877

SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville, Tennessee

## "Christy" to visit CBS on Thanksgiving night

By Terry Mattingly

TOWNSEND, Tenn. (BP) — Once again, CBS is flirting with the virtuous maiden named Christy.

When viewers last saw her, the heroine of Catherine Marshall's famous Christian novel was struggling to educate children at an early 20th century mission in east Tennessee. She seemed to be making progress in her spiritual war with superstition and poverty.

Behind the scenes, Christy was struggling in the Nielsen ratings race. After a highly-rated Easter

special and a five-week trial run, Christy was gone. Viewers were stunned when the series didn't appear in the fall lineup, even though its producers said CBS received a record number of calls, cards, and letters.

Now, Christy is back for a two-hour special at 8 p.m. Eastern on Thanksgiving. Then the series will vanish again. CBS has ordered 11 additional episodes, to air sometime this spring.

"I keep hoping that a miracle

will happen and that she'll be able to stay," says the mission's preacher in the Thanksgiving show, when it appears Christy may have to leave the cove.

Tell that to the lords of network television.

Little has changed in Cutter Gap, near where the series is filmed. The mountains are still wrapped in clouds and frame almost every scene. Christy Huddleston, played by actress Kellie Martin, still fingers the cross on her necklace when seeking guidance. And executive producer Ken Wales continues to plead for another round of support from those who claim to want to see an alternative in prime time.

"This is our second chance and you rarely get a third," said Wales, a Hollywood veteran who went to film school with George Lucas. "I fought this battle a year ago, and now here I am fighting it again. In the spring, we'll have to fight it all over again."

Christy faces obvious hurdles. After the Easter special, the series was a big loser in the weekly statistics gathered in America's 30 largest metropolitan areas. However, Christy was a hit in smaller markets in middle America, especially in the Bible Belt. This pulled the ratings back up.

Everyone knows Christy isn't popular among viewers in two crucial audiences — urban viewers between the ages of 18 and 35 and, especially, young males, said Wales. It's hard to sell cars, beer, fast food, and hot movies during a show about missionaries helping the poor in Appalachia.

It's also possible that Christy

may have trouble reaching many in a key target audience. In his recent book, *Virtual America*, market analyst George Barna describes a Christian subculture that isn't radically different, in terms of its entertainment values, from the secular mainstream.

This raises disturbing questions for those who want to offer religious values, themes, and symbols in prime time.

Will the values of Christian children raised with cable TV and VCRs in their bedrooms be significantly different from others? Of course, their parents may watch Christy. But maybe not. What if — after years of TV training — they would prefer to watch sports, prime-time soaps, or cops and robbers?

Wales said his mail keeps his

hopes alive. So far, more than 100,000 people have managed to find his home address, after they have pleaded their case to CBS officials.

"People say, 'We're watching this show as a family, or we're taping it and watching it later. Then we sit and we talk about it,'" Wales recounted. "I've started calling this 'appointment television.' ... We know that people are choosing to watch 'Christy,' because this is a show that holds up values that are worth supporting and adopting and practicing. It's not bogus to tell real stories about people knowing what's right and what's wrong."

Mattingly teaches communications at Milligan College in Tennessee, and writes a weekly column for the Scripps Howard News Service.



SIGNING THE MAYFLOW COMPACT  
NOVEMBER 21, 1620



Thank God for life, with all its endless store  
Of great experiences, hill and dale,  
Of cloud and sunshine, tempest, snow and hail.  
Thank God for straining sinews, panting breast,  
No less for weary slumber, peaceful rest;  
Thank God for home and parents, children, friends,  
For sweet companionship that never ends:  
Thank God for all the splendor of the earth,  
For nature teeming with prolific birth:  
Thank God for sea and sky, for changing hours,  
For trees and singing birds and fragrant flowers.  
Thank God for life; and when the gift's withdrawn,  
Thank God for twilight bell, and coming dawn.

— Landels

### ACTS, FamilyNet in black

The two television program services of the Southern Baptist Radio and Television Commission (RTVC) — ACTS and FamilyNet — finished the fiscal year in the black without the use of Cooperative Program funds, according to the agency's executive vice president. Richard T. McCartney said the Fort Worth, Texas-based organization was able to accomplish that feat through advertising and program revenue, as well as income generated by production facilities. McCartney said RTVC funneled the agency's CP allocation of \$5,491,000 into other ministries, such as five radio programs aired on more than 4,000 stations nationwide. RTVC President Jack Johnson said, "We must keep reminding ourselves that this is the heart of global missions. No one compares with us in terms of per capita cost of reaching people with the gospel." He added the agency must spend wisely and keep its "eyes on the goal." ACTS is a cable television service that reaches more than 20 million homes; FamilyNet is a broadcast television service that reaches over 50 million homes.

### What, no columns?

Davis Byrd has come to the conclusion that a casual curbside glance is no longer sufficient to identify many churches as distinctively Southern Baptist. The new director of architectural services at the Baptist Sunday School Board (BSSB) in Nashville believes Southern Baptist churches have moved from traditional architecture — notably the colonial-style sanctuary — to a wide range of functional designs. "The geographical spread of the Southern Baptist Convention has moved the denomination out of the Deep South heritage, allowing other regional influences to have a greater impact on church design," he said. Byrd also pointed out that church construction is moving from "observer" seating to "participant" design, in response to today's technologically-sophisticated, visually-oriented churchgoers. He cites as examples radial seating that provides closer proximity to one another and to worship leaders; larger platforms that are more physically and visually open to the congregation; and fewer barriers between worshippers and worship leaders.

### Looking Back...

#### 10 years ago

13-year-old Stacy Andrews of Hillcrest Church, New Albany, wins first place and a recording contract in the National Quartet Convention Talent Search with a rendition of "Because of Who You Are," a contemporary Christian song.

#### 20 years ago

Mississippi Senator John C. Stennis welcomes two busloads of Mississippi Baptist women to Washington, D.C. — one stop on their wide-ranging, 12-day bus tour sponsored by the Mississippi Woman's Missionary Union.

#### 50 years ago

Seven churches in Jefferson Davis Association hold a simultaneous Training Union Enlargement Campaign, resulting in significantly increased Training Union enrollment throughout the county.



# EDITOR'S NOTEBOOK

Guy Henderson

## Land of the free

From their beginning Baptists have invested heavily in freedom. In 1639 Roger Williams organized the first Baptist church in America with freedom on his mind. We have trumpeted the separation of church and state since those early days.

Later, in 1920 George W. Truett preached his famous sermon on the steps of the U.S. Capitol. He distinguished between what is Caesar's and what is in the realm of God. It marked the complete separation of church and state. Truett said, "All went well with the early churches in their earlier days... without prestige and worldly power... they shook the pagan Roman Empire. Christ's religion needs no prop of any kind from any worldly source, and to the degree that it is supported it is a millstone hanged about its neck."

In Germany, Martin Luther favored a church-state union. John Calvin desired to turn all Geneva into his "holy city," and in England King Henry VIII, turned out of the Roman Catholic church, took over the Anglican church and declared himself its head. Referring to the "King James" Bible as the Authorized Version gives fur-

ther evidence of this alliance.

Baptists (or Separatists) wanted no part of this church-state union. Baptist preacher Isaac Backus and others demanded the church in America be free from state control. John Leland of Virginia wanted the Bill of Rights to guarantee religious freedom and separation of church and state.

Today strange fire is burning on the altar and a contrary wind blows through the land. Can it be we are openly requesting state-sponsored religious devotions in public schools, pleading for prayer in schools, even though some guru of a pagan sect may be the leader? Dare we lobby for direct and indirect tax subsidies for churches and church schools?

When did Baptists decide to negate the principles of our founding fathers? Have we been wrong all along? Now do we want to be cozy with the state or, if possible, become the leading force or the state's favorite religion? Perhaps God is no longer able to root out the Sodoms and Gomorahs without help from the local monarch.

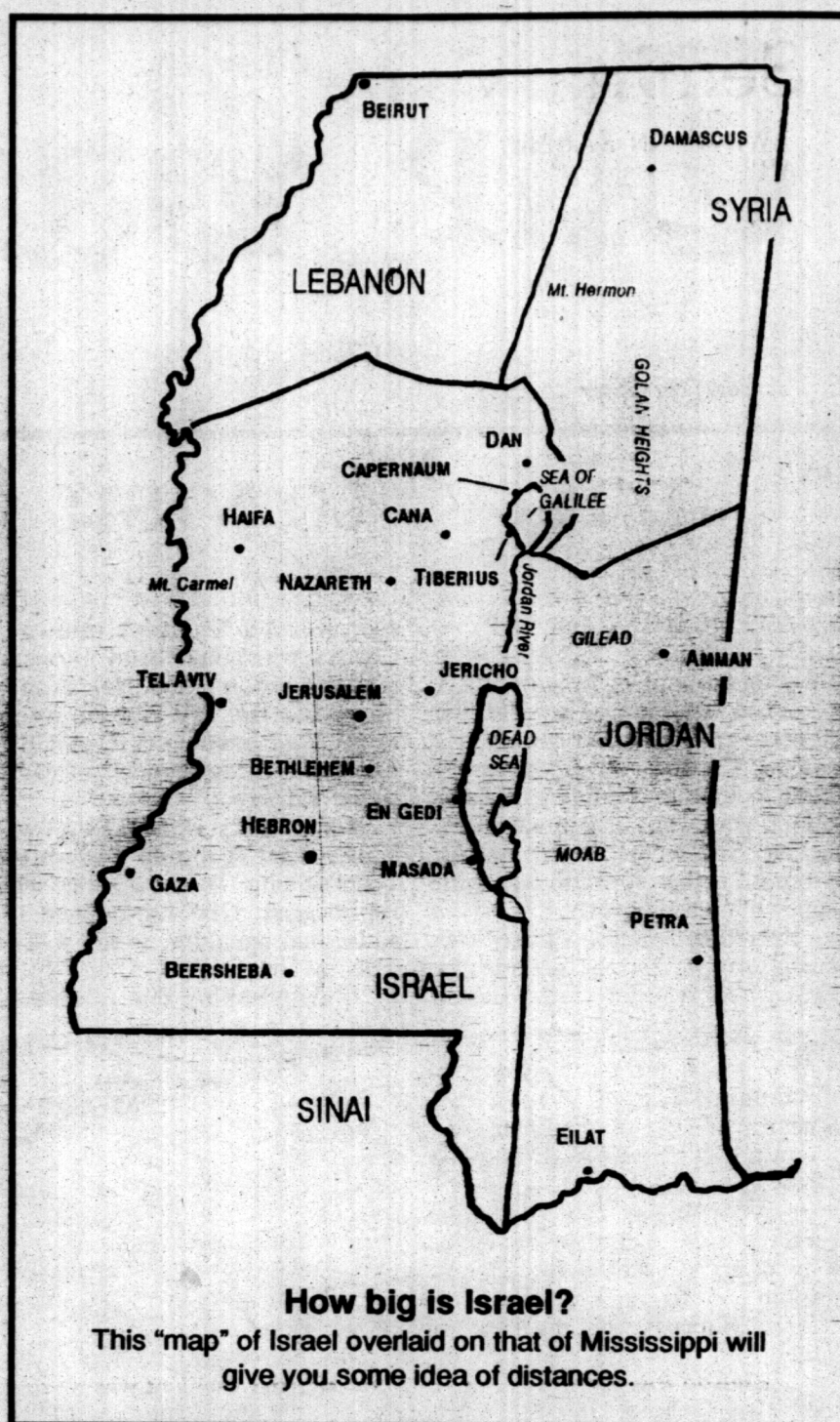
Religious round tables, moral majorities, and right wing religious groups have sprouted, waxed, and waned, but always

with a definite agenda in mind.

Supposedly the church and state idea is outmoded. Evil is of such magnitude that the church must control Congress for God to have his way. Liberal politics as well as liberal theology has felt the weight of fundamentalism. Defeated candidate Oliver North of Virginia denounces Washington as a modern-day Sodom and desires to use the government as the vehicle for changing such conditions. It could be more tolerable for Sodom "in the day of judgment" than for the self-righteous cities of Capernaum and Bethsaida.

Now we would all like to see our government more righteous but it will come by righteous men rather than the heavy hand of legislation. We stand in danger of the SBC being harnessed with right-wing political movements boosting egos rather than the kingdom.

We do not need denominational leaders promoting political parties. Hershel Hobbs said it well: "The church should not seek to use the state for its purposes. The state should not commandeer the church for political ends. The churches should not receive tax funds for use in discharging their educational, healing, or spiritual



## THE FRAGMENTS

# A tour of Israel — the land and The Book

Editors of state Baptist papers were invited to visit Israel, hosted by the Ministry of Tourism in late October. It would be during the same week President Clinton was there to witness the signing of the Israeli-Jordanian peace pact.

**DAY ONE:** Left Jackson on the pretzel-peanut flight to Atlanta and on to New York. The El Al 747 was packed — about 370 people — as we flew non-stop over the north Atlantic, Ireland, Scotland, France, Italy, and the eastern Mediterranean. It took about 10 hours. Many Jews were aboard; in prayer shawls and special hats, they "pray and walk" to Jerusalem even aboard the plane. El Al's carpets wear out quicker than those of any other airline.

The land of milk and honey was right on schedule. The logo of the Department of Tourism is two men carrying a large bunch of grapes. Near 4 p.m. we left Ben-Gurion Airport "going up" to Jerusalem.

"Beautiful for situation, the joy of the whole earth, is Mt. Zion..."

walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces...."

Crown Plaza Hotel — 22 floors — overlooks much of the city of David. Buffet with a huge salad



From the Kibbutz at Ein Geddi, a view across the Dead Sea to Moab in the distance.

bar, about 10 yards of it, and the meat and vegetables was another 10 yards had it been stretched out. I made several first-downs ere the absence of a dessert bar was discovered. Not to worry, they rolled it up via cart right to the table... it

was exactly even with the table where the transaction could be completed with the least effort. Later that night from the ninth floor I gazed upon the city and the words came quickly, "O Jerusalem, Jerusalem, thou that killest the prophets... how oft would I have taken you under my wings as a hen doth her chicks, and ye would not."

**DAY TWO:** Now in the old city, the Temple area and the Mosque with the golden dome. Our knowledgeable guide took us past the western wall (or wailing wall) to the underground. Here tunnels and caves lead under the wall. You can see the huge rocks that make up the foundation of the wall. One is 51 feet long and six feet wide, weighing hundreds of tons. Somehow they moved it to the selected place. On to Solomon's tomb, David's Museum, and the Via Dolorosa. We left near sunset and the view of the temple area was breathtaking.

Back to the hotel... saw Tom

Brokaw of NBC and Peter Jennings of ABC, and dozens of other reporters. Our hotel was near the conference center where President Clinton would hold a news conference later. Went to Chez Simon restaurant for great fish and then walked the night market in downtown Jerusalem.

Many soldiers on the street. The peace pact was not highly favored by everyone in the Mideast. Most things are available but expensive. Many new broad streets and impressive buildings are changing the skyline of the city.

**DAY THREE:** Tourism Department provided the editors an interview with Yitzhak Rabin, rabbi and religious leader for the Ministry of Tourism. Most interesting to hear his views of Christian events and holy places in the nation. Visited the state Museum of Israel, the Shrine of the Book, and official government buildings.

The Dead Sea Scrolls are most interesting. "We took sweet count- (See ISRAEL on page 10)

## The Baptist Record

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# Seminary's new college prompts promise of funding for others

WINSTON-SALEM, N.C. (ABP) — A plan to start a college at Southeastern Seminary has placed North Carolina Baptists on the defensive.

Messengers to the annual State Convention of North Carolina agreed Nov. 12 to find more money for their own colleges, which their leaders say are being forced into an unfair competition for students by Southeastern's plan.

Baptists in the state voted to create a fund to subsidize the state's seven Baptist colleges with at least as much money as now

goes from North Carolina to the Southern Baptist Convention's six seminaries through the national Cooperative Program — about \$1.9 million.

It is not clear where the money will come from, but the plan could require a cut in the state convention's funding of the SBC's Cooperative Program.

The issue of college funding surfaced during the final session of the Nov. 11-12 meeting in Winston-Salem. The convention's Council on Christian Higher Education, representing the seven Baptist colleges in the state, com-

plained about the new college being founded at Southeastern Seminary to attract undergraduate students entering the ministry.

The Southern Baptist Convention subsidizes Southeastern's students through Cooperative Program funding — about \$6,000 per student per year — said Norman Wiggins, president of Campbell University in Buies Creek. The seven colleges receive no funding from the SBC and only about \$350 per student per year from the State Convention of North Carolina, he said.

That inequity keeps Southeastern's tuition artificially low and

puts the seven colleges at a financial disadvantage in recruiting students, Wiggins said.

Those colleges already share \$5.8 million in funding from the state convention, while Cooperative Program funds from North Carolina provide about \$1.9 million to the SBC seminaries — \$244,000 to Southeastern.

State executive Roy Smith told reporters he took Wiggins' request to be for money over and above current funding from the state convention.

Steve Hardy of Burlington argued against Wiggins' proposal, which he said would be too expen-

sive and would siphon money away from the SBC portion of the state budget.

Traditionally state conventions have funded colleges, while the SBC has funded seminaries. In recent years, however, as conservatives have gained control of the seminaries, some of the colleges — including two in North Carolina — have moved to start seminaries or graduate theology schools, competing with the SBC seminaries.

At least two SBC seminaries have since started college-level programs — Southeastern and New Orleans Seminary. Others already have similar programs.

## Hudson Baggett, Ala. editor, dies at age 71

POINT CLEAR, Ala. (BP) — Hudson D. Baggett, editor of *The Alabama Baptist* since 1966, died of a massive heart attack Nov. 17.

Baggett, 71, and his wife June were visiting Point Clear, Ala., for a day's vacation following the Nov. 15-16 annual meeting of the Alabama State Convention in nearby Mobile. He had planned to return to his office in Birmingham Nov. 18.

According to family sources, Baggett had taken a walk before breakfast and returned to his hotel room. Shortly afterward, he suffered a massive heart attack and died.

"Hudson Baggett not only edited *The Alabama Baptist*, but he was Mr. Alabama Baptist," said Mike Shaw, chairman of the newspaper's board of directors and pastor of the First Church, Pelham. "There was not a more beloved personality in Alabama Baptist life than Dr. Baggett. He will be sorely missed by all Baptists and all Christians."

Troy Morrison, executive secretary-treasurer of the Alabama State Convention, said, "Dr. Hud-

son Baggett's death leaves a numbness all across the Alabama Baptist State Convention. He was my close personal friend and a friend to each who knew him. He will be remembered as a true servant of God and as a devoted husband, father, and grandfather.

"His fairness and forthrightness as editor of *The Alabama Baptist* endeared him to each of us. There was never any question about his love for the Lord and his love for Alabama Baptists. He was a giant and a gallant Christian. He will be greatly missed. We extend our prayers to his family," Morrison said.

Before coming to *The Alabama Baptist*, Baggett was a professor in the department of religion and philosophy at Samford University from 1958-1966.

Baggett is survived by his wife, the former June Stewart of Reel-town, Ala.; three sons, Mark, a professor of English and law at Samford University and writer for *The Alabama Baptist*, Dale and Tim, all of Birmingham; a sister, Amy Willoughby of Cullman; a brother, William R. Baggett of Atlanta; and six grandchildren.

## Penrose St. Amant, Southern Baptist church historian, dies

NEW ORLEANS — C. Penrose St. Amant, Southern Baptists' preeminent church history professor for more than 50 years, died Nov. 19 at his home in Bay St. Louis.

At his request, no funeral services will be conducted. In lieu of flowers, the family has established a scholarship fund for students at New Orleans Seminary.

A memorial service for St. Amant will be held at New Orleans Seminary; date and time are pending.

A specialist in modern and American church history, St. Amant, 79, taught at four of the six Southern Baptist seminaries, as well as at the Baptist seminary in Europe, Ruschlikon, where he also served as president.

"Southern Baptists have lost their premier church historian," said Landrum P. Leavell II, president of New Orleans Seminary and former student of St. Amant.

"Dr. St. Amant has influenced the lives of thousands of seminary students around the world. He will be sorely missed not only for his scholarship but also for his friendship."

After completing his schooling, St. Amant taught first at Hannibal-LaGrange College in Hannibal, Mo., for one year. He returned to his alma mater, Baptist Bible Institute (now New Orleans Seminary), to teach church history from 1943 to 1959. From 1959 to 1972 he was dean of the school of theology and professor of church history at Southern Seminary. In 1972 he became president of Ruschlikon Seminary.

St. Amant is survived by his wife, the former Jessie Davis, of Brownsville, Tenn., who will continue to reside in Bay St. Louis. The St. Amants would have celebrated their 49th wedding anniversary on Nov. 21; they had no children.

THE SECOND FRONT PAGE

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, November 24, 1994

Published Since 1877

## Samford trustees coaxed to rethink "divorce" from Ala.

MOBILE, Ala. (ABP) — Alabama Baptists asked Samford University to reconsider the recent decision taking away the right of the Alabama State Convention to elect the Birmingham school's trustees but chose — at least for now — to make their case by persuasion and not force.

Meeting Nov. 15-16 in Mobile, a record 3,135 messengers delivered a mild rebuke to Samford trustees, who changed their charter in September to allow them to elect members to the university's governing board. Historically, the state convention has elected trustees to oversee Samford, Alabama Baptists' flagship institution.

Messengers approved four recommendations of a Samford study committee appointed last month by state convention president Dewey Corder, brushing aside efforts to take Samford to court or withhold the \$4 million in state convention funding for the school.

Behind the scenes, however, state convention leaders took action to keep their options open regarding legal action. Just before the convention meeting, the State Board of Missions adopted a legal agreement with Samford's trustees stating that the pledge not to sue immediately does not mean the convention waives its right to do so in the future.

Messenger David Bishop offered an amendment to the study committee's recommendation, calling for the convention to withhold funding for Samford should the trustees refuse to accept the slate of new trustees elected by the convention.

"I have a problem with the fact that the largest single item in the budget" is no longer under state convention control, Bishop said. In 1995, Samford is set to receive

\$4 million of a total \$28.8 million Cooperative Program budget approved at the convention. Of that total, 42.3% will be forwarded to the Southern Baptist Convention. Samford receives about a fourth of the \$16.6 million budgeted for Alabama causes.

In other business, Alabama Baptists elected Fred Lackey, pastor of First Church, Athens, as their president.

This year's election was much more subdued than the one Lackey lost two years ago. Lackey drew a 53% majority over 47% for Earl Potts, former executive director of the state convention and a late-comer to the presidential race.

Though backed by conservatives in the state, Lackey is regarded as a conciliator. "I will remember, I promise you, we are all family," Lackey told messengers.

Executive Director Troy Morrison sounded a similar theme in his report to the convention. "Let's not tear this convention apart over matters that will not matter a hundred years from now," he said.

One moment of drama was played out in front of the convention, as Morrison and University of Mobile President Michael Magnoli stepped forward to heal a public rift.

Early this year, Morrison challenged action by the university's board of regents establishing a center in Nicaragua without convention approval as violating convention bylaws.

After the Samford trustees' September vote, Magnoli charged favoritism, saying his school received harsher treatment from convention leaders.



The Baptist Book Store display in the convention exhibit area was a popular destination Nov. 1-2 for messengers who attended the 159th session of the Mississippi Baptist Convention at First Church, Jackson. Browsing through Bibles were (from left) Allen Simpson, pastor of Williamsville Church, Kosciusko; Ladell Blanton, pastor of First Church, Foxworth; and Bill Ashford, pastor of Oakland Heights Church, Meridian. (Photo by William H. Perkins Jr.)





Youths of Enterprise Church, Enterprise, held Vacation Bible School and led a revival at Shady Acres Church, Brazoria, Texas. Those who participated were (left to right): at front, Jon Chancellor; first row, Jenny Gandy, Jodie Burchfield, Kelly Melton, Sandy Murray, Diana Gandy, Nikki Hamrick, Ashly Buckley, Kristina Gray, summer youth worker; second row, Brian Buckley, Teague Burchfield, Scott Smith, Garbriel McPhearson, Todd Moseley; adults helping were Frank Trotter, pastor, Bobbye and Mickey Taylor, Betty Purvis, and John McPhearson.

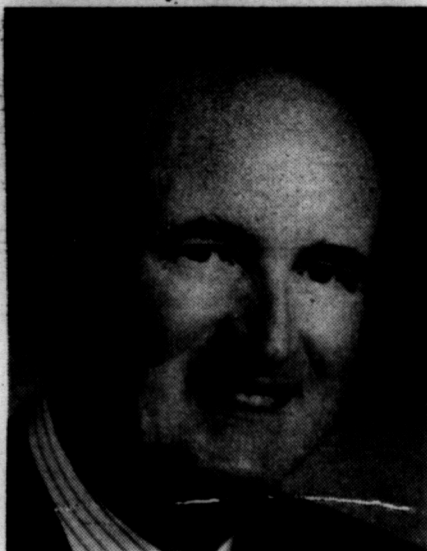
## Draper names Warren chief operating officer

NASHVILLE (BP) — Baptist Sunday School Board President James T. Draper Jr. announced Nov. 18 he will recommend to trustees the creation of the position of chief operating officer among actions to strengthen the board's financial operations for 1995 and beyond.

Draper said he is creating the position and taking other steps to improve budget management in light of 1993-94 financial results in which the board generated record revenues of \$224.6 million but operated at a loss of \$8.2 million.

The 1993-94 revenue total of \$224.6 million represents an 8% increase over 1992-93 revenues of \$208 million. The negative \$8.2 million in funds provided from operations compares to a negative \$2.1 million in 1992-93. Board reserves totaled \$49.5 million at year end.

Ted Warren will assume the chief operating officer's post immediately on an interim basis, pending trustee approval in February 1995. Warren has been chief financial officer and vice president of the business services group since February 1994.



Warren

Draper praised employees for "positive developments taking place that represent a foundation on which we can build our future."

He cited the "Experiencing God" products which have sold more than 1 million copies since the introduction of the discipleship course in 1990.

"The dollars generated are important for our business, but even more important are the lives transformed by those who have utilized the materials we provide," Draper said.

Unit sales of Sunday School literature for the October-November-December quarter totaled 9.7 million, a 2.3% decline from the same quarter a year earlier. Unit sales of adult Life and Work materials, for which major improvements were introduced, registered a 2.2% increase in unit sales.

## Temple, Hattiesburg, to host January 1995 Evangelism Conference

Two Mississippians and a number of well known Baptist evangelists will be among the speakers at the Mississippi Baptist Evangelism Conference, Jan. 30-31, at Temple Church, Hattiesburg. Two other Mississippians will be among the musicians.

The two speakers are Mickey Dalrymple, pastor of Fairview Church, Columbus, and Kenny Digby, an evangelist from Fulton.

Other featured speakers will include Angel Martinez, from Fort Smith, Ark., who has been a preaching evangelist for 60 years, according to Garland McKee, director of evangelism for the Mississippi Baptist Convention Board (MBCB), and coordinator of the

# Conference urges churches for gambling communities

LAUGHLIN, Nev. (BP) — Christians should respond to the drastic changes in gambling-impacted communities by planting churches that target casino employees and gamblers, speakers said during a Home Mission Board-sponsored conference.

"Churches working in a gambling-impacted community must find a way to take the gospel into that community," said Ebbie Smith, professor of Christian ethics and missions at Southwestern Seminary in Fort Worth.

Speakers at the conference, titled "A Church for Glitzville," said objections to gambling should not prevent Christians from trying to reach the non-Christians in that setting.

"The church itself must come into the very heart of the gaming community just like the church in Caesar's house," said John Allen, adjunct professor of missions at Southwestern Seminary.

Evangelism, discipleship, and ministry in gaming communities contrast the attitudes of some churches that have retreated from these settings, Allen said.

Casino gambling is allowed in at least nine states and Puerto Rico. In 1992, it generated more than \$11 billion in gross revenues, said Bill Eadington, director of the Institute for the Study of Gambling and Commercial Gaming at the University of Nevada, Reno. "The gambling industry has gone from an outlaw industry to a mainstream industry very quickly."

### Six states nix gambling

For example, voters in Missouri, New Mexico, South Dakota, and the Virgin Islands approved gambling initiatives on Nov. 8 state ballots. Those in Florida, Colorado, Wyoming, Massachusetts, Minnesota, Rhode Island, and on Indian reservations said no to gambling measures.

In Florida, voters rejected casino gambling for the third time in 16 years despite being outspent 10-1 in the most expensive political campaign in state history. Voters overwhelmingly defeated a referendum, 62%-to-38%, that would have allowed casinos at 47 sites, including hotels, horse and dog tracks, and jai lai arenas.

Gambling opponents didn't fare as well in Missouri, where voters allowed slot machines on riverboats, or in New Mexico, where both a state lottery and video gambling won approval. In South Carolina, only 10 of 46 counties voted to ban cash payouts from video poker games.

Colorado voters turned down slot machines at commercial airports, while Wyoming said no to slot machines, video poker, blackjack, and poker. Minnesotans rejected off-track betting on horse races.

South Dakota, meanwhile, approved a video lottery for the second time. The Legislature approved the game in 1989, but the state Supreme Court ruled last summer the machines were illegal.

### Gambling equals greed

Smith noted while the Bible contains no explicit ban on betting, several passages imply gambling opposes both Christian character and God's design for the proper use of material wealth.

"Every aspect of gambling expresses materialism and greed rather than responsibility, productivity, and service," Smith said, citing Ephesians 4:28, Isaiah 65:11-16, and Matthew 6:24 as discouraging gaming. "Gambling cannot reach the biblical ideal of honest, productive toil with its social and moral values."

Smith continued, "Don't be afraid to try to invade the strongholds that look so sinful. Don't be afraid because we have the

Holy Spirit on our side and we can win."

Allen asked churches to:

— Use their influence to discourage the growth of casino gambling in new areas.

— Urge all Christians to abstain from all forms of gambling.

— Seek to minister to compulsive gamblers — estimated at 5% of the population — and the dysfunctional families the behavior creates.

— Pray for success in fulfilling the Great Commission to disciple all people, including those in gaming communities.

— Support, through missions gifts, church planting efforts in gambling communities.

"A lot of times when you think of gambling, all you think about is getting out the vote," he said in explaining the expanded role available to any church.

"These five things any church anywhere can do and ought to do as a foundation upon which we ought to launch."

### One success story

While many Southern Baptist pastors in Mississippi were still adjusting to the invasion of dockside casinos, John Landrum was preparing to minister to those involved in the gambling industry.

Landrum left Biloxi's Popp's Ferry Church in September 1992 to offer an outreach to casino employees, gambling addicts, and their families. The 54-year-old pastor said his ministry centers on loving the hurting, not preaching against gambling.

"We don't judge the people in the industry," he said. "We don't even get into the politics of it. We just get into the need of helping hurting people."

Landrum's work involves 14 casinos along a 34-mile stretch of the Mississippi's Gulf Coast.



The sanctuary choir of First Church, Pascagoula, performs "Listen to the Hammer Ring" during the Nov. 1 morning session of the Mississippi Baptist Convention (MBC) annual meeting. The choir, which boarded their bus for the long trip to Jackson at 4 a.m. that morning, sang just prior to the MBC president's address by their pastor, Rex Yancey. Yancey was later elected by acclamation to a second term in the convention's top post. Stan Loyd is minister of music at the church. (Photo by William H. Perkins Jr.)



# 228 church-state conflicts reported across U.S. in 1994

Thursday, November 24, 1994

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WASHINGTON (ABP) — Residents in Plainfield, N.J., tried to shut down a Baptist church because they said it should not be in a residential area. In California, a Muslim inmate sued after being disciplined for praying aloud in a foreign language.

These two incidents are among 228 church-state conflicts reported across the nation during the past year, according to a report released Nov. 14 by Americans United for Separation of Church and State.

The Washington lobby group began tracking such instances six years ago. The report is not comprehensive but indicates the types of problems occurring in the states.

While the total incidents dropped from last year's total of 247, it is the second highest number of incidents since AU began tabulating the report in 1989. Conflicts were reported in every state and the District of Columbia. Multiple problems were reported in several states, with California topping the report at 18. Florida was

second with 14. New York, New Jersey, and Illinois each had 12, while Virginia followed with 11.

Religion in public schools posed an unusually high number of problems — 100 incidents in 42 states. Fifty-one incidents concerning state endorsement of religion were reported in 29 states, the report said. Another 40 disputes over public funding of religious organizations occurred in 25 states, and 37 free exercise disputes were reported in 19 states.

Some examples include:

— a student at a Tucson, Ariz., public high school won the right to form a Bible club after initially being denied permission by the principal;

— Arkansas' lieutenant governor, in the governor's absence, issued a proclamation declaring "Christian Heritage Week";

— council members in Wyoming, Del., voted to rescind a 1952 ordinance banning the religion of Wicca;

— in the nation's capital a judge ruled that a Baptist minister could not sue a congregation for

firing him, and a Presbyterian church won a legal battle to feed the homeless;

— zoning officials in Palm Bay, Fla., tried to close a pagan-oriented church meeting in a house after neighbors complained;

— the Maine Supreme Court ruled that a fundamentalist Christian could sue his former employer for failing to stop co-workers from harassing him because of his religious beliefs;

— a federal appeals court in Michigan ruled that a Bloomington high school had to remove a picture of Jesus, which had hung in a hallway for 30 years.

## GOP may push school prayer in '95

WASHINGTON (ABP) — With Republicans setting the agenda for the 104th Congress, the nation's long-running battle over school prayer may return to center stage next year.

Soon after Republicans gained control of both houses of Congress for the first time since the 1950s, Rep. Newt Gingrich, R-Ga., expected to be the next speaker of the House, called for a constitutional amendment to restore school-sponsored prayer to the classroom.

Gingrich, a Southern Baptist, said he wants a House vote on a school prayer amendment by July 4.

Gingrich's call for a constitutional amendment on school prayer has drawn criticism from religious and civil liberties groups.

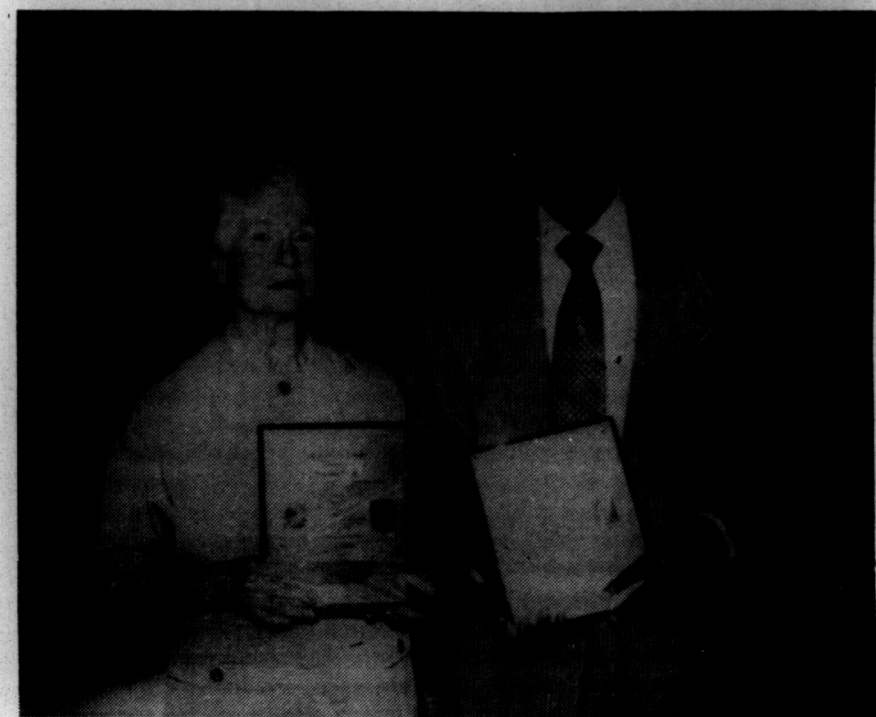
"Once again we see politicians playing politics with prayer," said James Dunn, executive director of the Baptist Joint Committee, a Washington-based religious liberty agency that opposed previous school prayer amendments.

"It's absurd to think we need to amend the Constitution to allow 'voluntary' prayer," Dunn said.

"Kids can pray in school right now and not just before math tests," he said. "They can meet in the schoolhouse in groups before the school day for prayer and Bible study. And they do so legally and constitutionally."

The religious groups told Clinton there "is little doubt that the amendment's proponents want to return state-sponsored prayer to the classroom." They urged that prayer "be left to houses of worship, to families, and to the students themselves."

The Christian Life Commission, meanwhile, "supports student-initiated, student-led prayer but opposes government-controlled prayer," said CLC General Counsel Michael Whitehead.



Waudine Storey (left) and Ivory James are the 1994 recipients of the Brown-Davis Awards. The awards were presented by Richard Brogan, consultant in the Missions Extension and Associational Administration Department of the Mississippi Baptist Convention Board. Storey worked for more than 25 years as a Woman's Missionary Union (WMU) liaison between National and Southern Baptist women. She encouraged women of both races to join together for the World Day of Prayer promoted by the Baptist World Alliance. James served as a teacher-missionary for the Home Mission Board and the Mississippi Baptist Convention. He served Mississippi as a bridge between National and Southern Baptists during the 1960s and '70s. Brogan described James as "a midwife who delivered deeds and attitudes of brotherhood." James is now pastor of Pleasant-Green Church in Rosedale, Pleasant Green Church in Mound Bayou, New Hope Church in Blaine, and Mt. Zion Church in Tutwiler. Speaker for the awards ceremony, held at First Church, Greenville, was Marjean Patterson, Mississippi's WMU executive director-treasurer. She spoke from Philippians concerning overcoming obstacles which separate people. (Photo by Tim Nicholas)

## Ga. seeks racial reconciliation, registers over 5,000 messengers

MACON, Ga. (BP) — In one of the closest elections in recent history, John Yarbrough was elected president of the Georgia Convention Nov. 15 by a margin of 34 votes. Despite the close vote on the key race, however, there was at least the appearance of harmony, with minimal debate from the floor.

Attendance at the convention was below most forecasts, with 5,386 messengers registered by 9:30 a.m. Nov. 16.

In the presidential election, Yarbrough, pastor of First Church, Perry, received 2,566 votes while the other candidate, Jim Ramsey, received 2,532 votes. Ramsey,

pastor of First Church, Albany, was endorsed by Georgia Baptists, Inc., an organization of moderates in Georgia, while Yarbrough had the backing of the group Conservative Georgia Baptists.

The messengers adopted a resolution recognizing "an increasing racial polarization" and encouraging a "ministry of reconciliation."

Admitting pro-slavery sentiments contributed to the formation of the denomination and confessing to both intentional and unintentional exclusion of blacks from worship, the resolution called on Georgia Baptists to "ask forgiveness of God and of our black brothers and sisters."



The Mississippi Baptist Chaplains' Association recently elected officers for 1994-95. They are (left to right): second row, Bill Jones, Madison, state coordinator; Reid Whittington, Meridian, representing business and industry; Wilbur Irwin, Jackson, representing hospital; Jim Blackwell, Vicksburg, vice president; front row, Sarah Jordan, Vicksburg, representing chaplains' wives; Harold Jordan, Vicksburg, president; and Paul Stephenson, Jackson, secretary-treasurer and editor. Other representatives not pictured are George Berger, Hattiesburg, director of missions; Melvin Martin, Keesler Air Force Base, military; Ray Bell, Columbia, corrections; and Bobby Shurden, Hattiesburg, public safety.

## N.C. messengers approve \$29 mil budget in 3 plans

WINSTON-SALEM, N.C. (BP) — Messengers to the 164th annual meeting of the State Convention of North Carolina approved a 1995 budget totaling \$29.4 million in three different giving plans available to churches.

Plan A is the traditional approach, with 68% of the undesignated gifts retained by the State Convention for its missions and ministries with 32% allocated to the Southern Baptist Convention for national and international causes.

Plan B retains the 68% for the state but provides that the remaining 32% be divided 10% to the SBC, 8.4% for theological education in North Carolina Baptist universities, and 13.6% for special foreign, home, and other missions.

Plan C retains the 68% for the state but provides 10% to the

Cooperative Baptist Fellowship rather than the SBC with the other same provisions as Plan B.

A challenge goal of \$500,000 is not included in any of the above allocations. All funds received at the Baptist Building for either of the three plans will be regarded as Cooperative Missions Giving which includes the traditional Cooperative Program system.

James Lankford, a Tabor City pastor, moved to amend the budget to eliminate Plan C. His amendment failed after discussion.

Messengers also passed a motion instructing the convention's general board to adopt a plan that would fund Baptist students attending North Carolina Baptist colleges/universities equal to the amount sent to the Southern Baptist Convention for theological education. (See related story on page 3.)

## Arkansas ups percentage, affirms Cooperative Program

LITTLE ROCK, Ark. (BP) — Arkansas messengers voted Nov. 1 to adopt a 1995 Cooperative Program budget of \$16.6 million, including a slight percentage increase for Southern Baptist Convention causes. They also adopted a resolution reaffirming support for the Cooperative Program as "the exclusive means to fund our mission endeavors."

The 1995 CP budget goal is a 4% increase over the 1994 CP goal of \$15.96 million. Ronnie Rogers, pastor of Lakeside Church, Hot Springs, was re-elected by acclamation to a second one-year term as state convention president. Rogers is a trustee of Midwestern Seminary where he recently was elected to the presidential search committee.





Carl Rees (left) is mission administrator in Honduras. He accompanied Roberto Rodriguez (right), Honduras National Baptist Convention coordinator, to Mississippi during the week of the Mississippi Baptist Convention's annual meeting Nov. 1-2. The two spoke to the convention body regarding the work of the partnership mission effort between the two Baptist conventions.

## Mississippi-Honduras mission effort on a roll, enters 2nd year

By Shannon T. Simpson

While the Mississippi-Zimbabwe Partnership Mission effort will close in December (see *The Baptist Record*, Nov. 17), Mississippi Baptists' partnership with the National Baptist Convention of Honduras is just getting well under way.

Having completed the first of a three-year commitment, the Honduras effort reports 1,760 professions of faith — fruits of ministries ranging from film and personal evangelism to clothing distribution and veterinary services.

During 1994, 26 teams of 457 Mississippi volunteers traveled to the Central American country to aid nationals in building and strengthening churches.

It's been a busy year. Honduran Jose Mendoza-Osequera was hosted by Mississippi Baptist Medical Center after he was severely injured in a bicycle accident that could have cost him his legs, if not his life. Innumerable agencies and individuals contributed to the boy's recovery (see *The Baptist Record*, Feb. 24, 1994).

One team of Mississippi medical-related volunteers, while not under the official auspices of the partnership, was struck by tragedy when a truck in which they rode slid down a muddy embankment near Tela, Honduras. The accident cost the team some serious injuries — and the life of Bradley Boatner, 17, of Brandon (see *The Baptist Record*, Feb. 3, 1994).

Aside from these tragedies, there are many blessings, says Roberto Rodriguez. He coordinates the Honduran end of the partnership.

Rodriguez visited Mississippi during the 159th session of the annual convention of Baptists from across the state, held Nov. 1-2 at Jackson's First Church.

Traveling with Rodriguez and serving as interpreter was Carl Rees, who serves as mission

administrator in Honduras.

In an interview with *The Baptist Record*, Rodriguez said outreach efforts by Mississippi volunteers in 1994 focused on medical missions.

"Where there are no health clinics, (people in) rural areas can't get health care," said Rodriguez. "There's no doubt that the medical groups filled that need," and hopefully will continue to fill it.

Rodriguez said health problems "are symptoms of others." Medical care, nutrition education, and basic hygiene are all dire needs which Baptist social ministries can help solve, he said.

"We need to attack the roots of these problems with prevention," Rodriguez continued.

The Honduras Convention has begun a national health program called Prosaniba, whose name is a Spanish acronym for Baptist Program for Health. The convention anticipates money from the Foreign Mission Board to establish the new Christian social ministry. Rodriguez also hopes more permanent clinics will be established in various churches around the countryside. There are already a few — in Tegucigalpa, Puerto Cortez, and San Pedro Sula.

Until then, medical teams are still needed. Vitamin deficiencies and malnutrition plague many of Rodriguez' countrymen. "We are paralyzed and need to move forward in the coming year."

When asked what was the best thing Mississippians could do to help their Honduran brothers, Rodriguez responded: "We need education to attack (all these poverty-related) problems — how to boil water, brush teeth, etc. Respond to our needs. We can't change it all, but we need to get better so we can begin to think of higher things."

If each medical-dental volunteer team could include a hygiene

teacher, it would be a great help, he said.

Hondurans' biggest spiritual need, however, is "so many people still don't know who Jesus is," said Rodriguez. "We must know Jesus is interested in the spirit and the body — the whole man. We can't say, 'Believe in a God who loves,' then not show sensitivity to others' needs.

"We are so glad that Mississippians see Honduras' needs and can respond to those needs — that this is a desire in the hearts of Mississippians," he continued.

Rees added: "The evangelism teams have strengthened the work in a great way. You know, evangelism is more than just winning someone (to Jesus). That person needs to grow in the Lord. We need people to train others to convert and teach."

Rees also added that Rodriguez needs Mississippians' prayers. Because of all the work he must do for the Honduras Convention — like pastoring a nation-size church, he constantly travels for visitation and training — Rodriguez definitely needs "more laborers." His wife and three sons suffer the hardship of separation because of his work, and will have to endure his three-month absence beginning in January. At that time, Rodriguez will come to Mississippi College to study English.

Meanwhile, Bill Hardy, director of the Partnership Mission Office of the Mississippi Baptist Convention Board, reports over 50 teams are scheduled to arrive in Honduras during 1995 to conduct evangelism and a variety of other mission projects.

If you or your church group is interested in helping Honduran nationals meet needs and grow churches, contact the Partnership Office at (601) 968-3800 or (800) 748-1651.

## New Mexico convention runs overtime setting 1996 dates

CLOVIS, N.M. (BP) — The 82nd annual meeting of the Convention of New Mexico, held Nov. 1-3 at First Church, Clovis, ran an hour longer than originally scheduled, due to debate over changing the time of the annual convention and attempts to remove two of the seven resolutions proposed by the

resolutions committee.

In other business, the 429 registered messengers approved a record budget, elected new officers, adopted new bylaws for the convention's only institution, the Baptist Children's Home in Portales, and celebrated the home's 75th anniversary.



## LifeAnswers

Ron Mumbower, Ed.D.  
Minister of Counseling  
First Church, Jackson

*My father did unspeakable things to me when I was a child. I sometimes pray that God will send him to hell, and I know that's not right. How can I control myself?*

You must first seek the help of a Christian professional counselor and begin talking about those unspeakable things. As you talk about those things and deal with the anger you feel, you can become free from the chains of hate, rage, resentment, and hurt. Your prayer is understandable and God, being our understanding Father, knows what you are saying. You can and must cry out to God, for he will listen and not run from you. God did not intend for you to be a trash heap, or for you to carry around all this garbage for the rest of your life. Vengeance is the Lord's, and he will do a much better job than you could. The saying, "God, when temptation knocks, you answer the door," is sound advice in your situation. Seek the help of an objective listener, pray, and give yourself permission to be angry. Let God take care of the injustice, and you will be surprised how much control (and freedom) you will have.

*My husband certainly hasn't lived up to my expectations. My career is soaring, and he's happy with the same menial work. How can I motivate him?*

Does he want to be motivated, and is it your job to motivate him? "You can lead a horse to water but you can't make him drink," seems fitting here. The second line of that old saying may fit, too: "You can if you put a salt block before him." Have you told your husband of your feelings and disappointments? Some people are content with simplicity, while others excel at scaling mountains. I don't believe you can get your husband to do anything, unless he wants it bad enough. What are the benefits of being married to this man? He may not meet your expectations in this one area, but what about his spirituality, home responsibilities, child-raising, loyalty, and love? Be careful not to "throw the baby out with the bathwater." I don't mean to sound simplistic, but I haven't found many ways to motivate another adult — except by prayer, affirmation, and patience.

## Church growth — writer's hints on helping churches that resist change

Mark Terry is associate professor of missions at Southern Seminary in Louisville, Ky. He has served on the mission field and is quite knowledgeable about missions and church growth.

In the winter issue of *Growing Churches* magazine, published by the Baptist Sunday School Board, Terry states that most churches must change in order to grow and that most congregations resist change. Immediately I thought of growing churches in Mississippi and asked the question, "How did they change?"

Terry believes that good leadership is the key. Create the right climate and a church will embrace change, he said.

To create that climate, first, the pastor must lead the church to agree on its mission, to state its purpose for being. Then the church should set goals that will

achieve this mission.

The key leaders of the church must be involved in the change process, and must constantly direct the church members' attention to the goals. Where does your church stand now? Where do you want to be in five years or 10 years? Keep the "change" under discussion and keep enlarging the group.

At times, the church may have to delay change while persuasion takes place. Keep the plan for change flexible, and seek to maintain a high level of trust within the body, Terry suggests.

The strongest part of Terry's article is how changes should be presented to the church. A weak presentation could be disastrous to the goal. Be thoroughly prepared. Anticipate questions and objections. Audio-visual handouts, charts, and graphs will enhance

the presentation to the church.

Some leaders will try to present their program in a good light by criticizing what was done in the past. Focus on the positive and avoid becoming defensive. Expect opposition and plan to deal with it. Give the people time to get used to the idea, Terry said.

Terry maintains that the gain is worth the pain.

The same issue of *Growing Churches* has an interview with Peter Wagner, an article on growth trends by John Vaughn, and one on biblical trends by Gene Wilson.

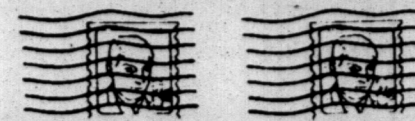
Editor Mike Miller says he believes the magazine can be a catalyst that encourages pastors and staff to consider the real issues to church growth. It could well be required reading for staff personnel concerned with your church. — GH

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: In time of crisis, your pastor can make recommendations on your counseling needs.





## Letters to the editor



### Disturbed by words

Editor:

I am deeply disturbed by a comment of Roland Marble, attorney for the Mississippi Baptist Convention Board (during the recent annual meeting), and I am even more disturbed that the comment went unchallenged.

As reported: "Marble made reference to the need to Mississippi College trustees to be mostly lay

people who can handle high finances, as opposed to ministers."

Does God only call the most ignorant and unlearned of men to be full-time ministers because there is not a better place in society for them to be more productive? Certainly not! God calls men of all backgrounds and intellect into the ministry to serve his needs, not the needs of society. We have placed the eternal welfare of our sons and daughters in

the hands of these men. Nevertheless, does it really take a Ph.D. in economics or a million-dollar bank account to realize that embezzlement and dishonesty are sins that God will not tolerate? (While I understand these charges have not been proven in a court of law, the trustees must see the credence in these charges because they did take actions to that effect.) We have selected a former pastor to lead our convention as

executive director. Certainly this job is no less important than leading a Baptist educational institution.

Also, do we think God is not powerful enough to work through any man to run an educational institution? This seems to be the fundamental problem with the MC issue. I am not advocating that 100% full-time ministers be appointed to the board, or we should withhold funding (I am not opposed, either). The problem lies not in the fact that businessmen sit on the board of trustees. However, the perception that ministers cannot handle this type of task reveals a heart that does not think God is big enough to handle business matters. Whether or not we agree as to the allocation of funds or the appointment of trustees, we need to place the control of Mississippi College back into the hands of him who made it our beloved Baptist college. Who better to help oversee the institution than the very men who God placed to preach the gospel of Jesus Christ, who is the power of God for all men unto salvation (Rom. 1:16).

Steven L. Gibbs  
Ridgecrest Church  
Natchez

Editor's Note: The attorney

did not mean to imply that preachers are unlearned men. There are men who deal in millions of dollars every week... but not many are ministers. It is best when you have neither all ministers nor all lay persons as trustees.

### Church seeks pastor

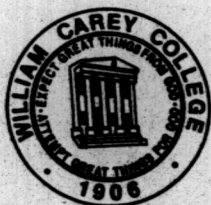
Editor:

Trinity Baptist Church, Metterich, Germany, is seeking a spiritual leader.

We are a congregation of 120 people, with 110 enrolled in Sunday School. The average age of the church members is 28-30. Our budget for the current year is \$85,000. Trinity Baptist Church is affiliated with the European Baptist Convention (English language), which is aligned with the European Baptist Federation and the Baptist World Alliance. We do give to the Cooperative Program.

We request your assistance in making our needs known to any individual who feels led to minister to a military community here in Europe.

Inquiries should be addressed to: Randy Mauldin  
Search committee chairman  
53 FS  
PSC 9 Box 534  
APO AE 09213.



### William Carey College

498 Tuscan Avenue  
Hattiesburg, MS 39401-5499  
(601) 582-6192

President Jim Edwards and the trustees of William Carey College invite you to attend the dedication of the **Marjorie and Earl Kelly Missions Plaza and Estelle Willis Tower** on Friday, December 2 at 3:00 pm on the Hattiesburg campus. A reception will follow at the president's home.

The Missions Plaza is designed to honor William Carey College graduates, students, Mississippians, and others who have served or are serving as foreign missionaries. The College is placing in the Missions Plaza engraved bricks identifying the names and places of service of missionaries.

The Missions Plaza will serve as a constant reminder to current and future Carey students of God's call to foreign missions, and will challenge Mississippi Baptists to share Christ in Mississippi and around the world.

In commenting on the uniqueness of the Missions Plaza, President Edwards said, "The Missions Plaza will be a place that will affirm the love and sacrifice displayed by our Mississippi missionaries, alumni, faculty, and students who have engaged in missions endeavors in years past and years future."

If you have a missionary that you would like to honor with an engraved brick for the Missions Plaza, you may do so with a gift of \$50. For further information, please contact Iris Easterling or Larry Kennedy at William Carey College at (601) 582-6192.

### Events on December 2

Dedication of Missions Plaza	3:00 pm	Missions Plaza
Reception	4:00 pm	President's House
Christmas Lighting	5:00 pm	Campus
Messiah Performance	7:00 pm	Auditorium

*The public is invited to attend.*



## Va. cuts budget, elects woman president, re-vamps gift criteria

SALEM, Va. (BP) — Virginia Baptists voted Nov. 16 to base representation from their churches on gifts to state causes alone, instead of contributions to state, national, and international ministries.

The action — taken during the annual meeting of the 600,000-member General Association of Virginia Nov. 15-16 — is the first by a state Baptist convention to make contributions to state ministries the sole basis for church representation. Unlike many other state conventions, BGAV congregations qualify for representation only through financial contributions, not through a combination of money and church members.

Meeting in the southwest Virginia city of Salem, the 3,375 messengers also adopted a \$15 million budget for 1995 — \$500,000 less than the current one — and elected moderate Margaret Wayland of Danville as president.

Wayland, a former president of Virginia Woman's Missionary Union, won by a 72% margin over conservative John Simms of Salem, a retired attorney. Wayland is a homemaker and member of West Main Church, Danville.

The change in representation, proposed by the Virginia Baptist general board, garnered 73% of the vote, above the two-thirds

majority necessary for approval. Similar proposals had received majorities in each of the past two years but fell short of the required two-thirds.

Proponents said the change was needed because Virginia's previous financial plan permitted churches to contribute money only to national ministries — such as the Southern Baptist Convention or the Cooperative Baptist Fellowship — and still be represented at the annual BGAV meeting.

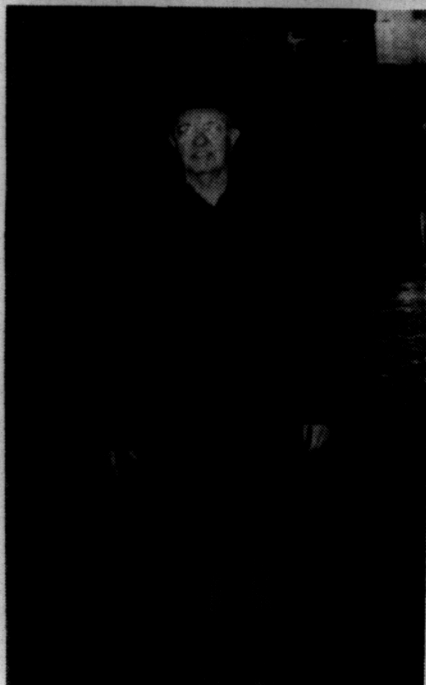
At a later press conference, Reginald McDonough, BGAV executive director, told reporters, "This takes away the threat of a small group with a political agenda trying to take over the General Association."

But conservative strategist T.C. Pinckney of Alexandria said the move "will hurt the BGAV considerably," although he added it is too early to predict how.

"Taken in context — and that is important — it is punitive and consequently divisive and can only worsen the relationships within the BGAV," he said. "When you look at the principle in isolation, you can make a good case that those paying the bills do the voting. But when you take it in context — conservatives would not believe that that is the primary motive of this change."



## Names in the News



**Charles E. Martin**, vice president for Academic Affairs at Mississippi College, was a member of a group from the Christian College Coalition which recently traveled to Russia. The Coalition received a grant to fund the visit in support of two Coalition initiatives: the Russian Studies Program, which began last spring and allows a group of students from Coalition schools to spend a semester studying in Nizhni Novgorod; and the establishment of a Russian-American Christian University in Moscow, the first university with a religious emphasis ever to exist in Russia. Mississippi College is one of 18 institutions involved in the initial stages of developing the Christian university.

**Vera Byrd** was recently recognized by First Church, Laurel, for her 17 years of perfect Sunday School attendance at the church. The adult 4 Sunday School Department presented Byrd with a certificate and plaque to mark the occasion.

**Glenn R. Swetman**, professor of English at William Carey College, has been named to the biographical publication, *Best Teachers in America*. Swetman's latest book, titled *Biloxi: A Banker's Daybook* was co-authored with his father Glenn L. Swetman.

**Martha Cook Morris**, assistant professor of nursing at William Carey College, has been named 1994 Nurse Educator of the Year by the Mississippi Nurses Association (MNA), the professional association for registered nurses in the state.

**William Carey College Alumni Association** presented the Outstanding Alumni Award to **O. Errol and Mary Ishee Simmons**, graduates of the class of 1961, and now missionaries to Hungary. **Margaret Lou Hemeter Gillespie**, class of 1931, was recognized as the Mississippi Woman's College Distinguished Alumna, while **Lois Nelson Parker** who graduated in 1979 was cited for outstanding service to her alma mater and community.

**Georgia McCamey**, 87, a retired Foreign Mission Board

missionary to Nigeria, died Nov. 8. She and her husband, dentist **Howard D. McCamey**, worked from 1940-49 at the Baptist hospital in Ogbomoso, Nigeria, where she served as a nurse, taught student nurses, and worked as a bookkeeper. Her husband was the first Southern Baptist missionary sent overseas specifically for a dental ministry. Funeral services were held Nov. 10 in Dallas.

**C. Clyde Billingsley**, 54, has accepted the position of executive director-treasurer of the Montana Southern Baptist Fellowship, moving from the same post he has held with the Utah-Idaho Southern Baptist Convention since 1989. He was elected by the fellowship's executive board Oct. 24. He will succeed **James Nelson**, who has led the Montana fellowship since 1985 and is retiring Dec. 31.

**NORTHBOROUGH, Mass. (BP)** — Leaders of the Northeast Education Consortium have appointed a study committee to visit the consortium's partner agencies and state conventions in 1995 to better determine NeBEC's direction. **Ken Lyle**, executive director of the Baptist Convention of New England, was elected president of the consortium.

## New England condemns racism

**NASHUA, N.H. (BP)** — A resolution condemning racism was adopted by messengers attending the Convention of New England annual meeting Nov. 10-11 at the Sheraton Tara Hotel, Nashua, N.H.

With 251 registered messengers representing 73 churches, the convention also approved wording changes to its constitution and bylaws and adopted a \$2.3 million budget.

The resolution on racism "wholeheartedly reject(s) all forms of racism," calling it "one of the greatest barriers to world evangelization" and publicly repenting for "condoning and perpetuating individual and systemic

racism in our past and in our lifetime."

## Penn/Jersey hooks up with Va.

**MIDDLETOWN, Pa. (BP)** — The Convention of Pennsylvania/South Jersey approved increasing its portion of Cooperative Program gifts by .15% for national and international Southern Baptist causes and agreed to enter into a partnership with the General Association of Virginia during its 24th annual meeting Nov. 3-5 at Valley Church.

With 213 registered messengers and 120 visitors attending, the convention approved a 1995 operating budget of \$2,018,368.

## Okla. Baptists focus on "Hope" evangelism effort

**OKLAHOMA CITY (BP)** — Harmony, cooperation, and evangelism highlighted the 89th annual meeting of the General Convention of Oklahoma Nov. 14-16 at Southern Hills Church, Oklahoma City.

Messengers also approved a 1995 budget of \$17.45 million, which keeps the split at 58% for Oklahoma missions and 42% to the Southern Baptist Convention causes.

There were 1,247 messengers

in attendance at the meeting, which focused on the "Here's Hope. Share Jesus Now." evangelistic effort planned Jan. 9-March 9, 1995.

Officers elected were **Charles Graves**, pastor of Quail Springs Church, Oklahoma City, president; **Wade Burleson**, pastor of Emmanuel Church, Enid, first vice president; and **Lloyd Campbell II**, pastor of First Church, Sentinel, second vice president.


## Indiana messengers honor laity and increase budget

**MARION, Ind. (BP)** — Southern Baptists in Indiana honored the work of laymen and laywomen in their churches, re-elected their officers, and made clear their commitment to the Cooperative Program during their annual meeting Nov. 15-16 at Sunnycrest Church, Marion.

Layman **Sanford Peterson** of Calvary Church, Greenwood, was re-elected to a second term as president, along with **Steve Marcum**, pastor of Graceland Church, New Albany, as first vice president, and **Don Moore**, pastor of First Southern Baptist Church,

Evansville, as second vice president.

The 1995 budget of \$3,191,827 was approved unanimously, up from \$3,030,689 in 1994, and continuing to send 32.25% of receipts to the Cooperative Program of an anticipated \$1,962,655 in CP giving by the state's churches.

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**MOSELLE MEMORIAL BAPTIST Church** seeks part-time Minister of Music and Youth. Interested persons may send resumes to: P.O. Box 62, Moselle, MS 39459.

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**UNION BAPTIST CHURCH**, Meridian, seeks bivocational Minister of Music/Youth. If interested, please contact **Union Baptist Church**, 159 Hwy 514, Meridian, MS 39301; call (601) 693-4605.

# Risk!

## Week of Prayer for Foreign Missions

Dec. 4-11, 1994

Lottie Moon Christmas Offering

National Goal: \$86 million

## Keyboard fest locale changed

The location of the Area 3 Keyboard Festival at First Church, Cleveland, has been changed to Second Church, 1407 East Reed Road, Greenville, MS 38703. Date and time are Saturday, Jan. 28, 9:30 a.m. to noon.

Festival leader is **Curtis Hatcher**, minister of music at the host church.

Registrations are due in the Church Music Department, MBCB, P.O. Box 530, Jackson, MS 39205, by Dec. 19.

For clarification, call **Dot Pray** at the Mississippi Baptist Convention Board, (601) 968-3800 or (800) 748-1651.

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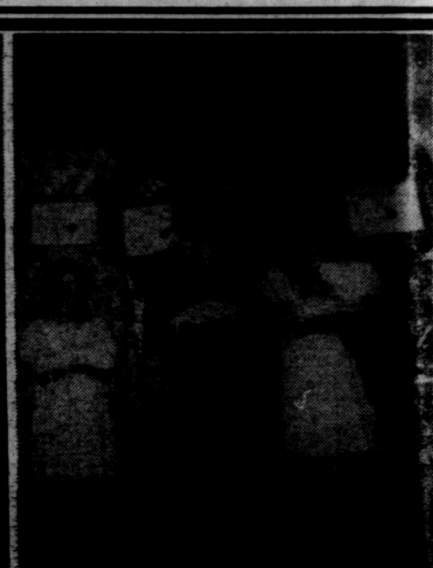
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## Just for the Record



**Strong Hope Church, Wesson,** recently honored its GAs and Acteens. GAs completing their Mission Adventure activities (above photo) are Mandy Elkins, Amanda Hale, Jessica Hale, Kristin McLemore, Amanda Jackson, Heather Morgan, Maggie Morgan, Ashley Orlick, Tabettha Ratliff, Beth Ryan, Crystal Ryan, Bridgett Seals, Cassie Smith, and Danielle

Steckler. The leaders are Peggy Hale, Beverly Holly, Sue Bowlin, and Jean King.

**Acteens reaching the Queen Studiact level,** pictured with their crown-bearers (above photo right), are Allison Page with Kelly Ryan, Marsha Mullins with Scott Mullins, and Trish Ryan with Crystal Ryan.



**Improve Church, Columbia,** will present "The Scenes of Christ" on Dec. 3-4, from 6-8 p.m. The presentation consists of 10 living pictures depicting major portions of the life and ministry of Jesus, including his resurrection, as shown above. For more information, call (601) 736-4847.

**Ballet Magnificat** will hold its annual "Christmas Festival" on Dec. 9 and 10 at 7:30 p.m. and Dec. 11 at 2 p.m. at the Jackson Municipal Auditorium. In addition, the ballet offers an expanded school for Christ-based training in ballet and musical arts. For more information or to order tickets for the performances, call (601) 977-1001.

**The Mississippi College Department of Music** will present its annual "Festival of Lights" on Dec. 8-9 at 8:15 p.m. The free program will take place in Spell Auditorium of Provine Chapel on campus. The Concert Chorale, the Chamber Choir, the Mississippi College Ringers, and the Naturals will provide music.

**The Utah-Idaho Southern Baptist Convention** is currently accepting applications for the position of executive director-treasurer. Please send resumes to: Mike Gray, Executive board president, Utah-Idaho Southern Baptist Convention, P.O. Box 1039, Sandy, UT 84091.

**Eastside Church, Pearl,** will host a seminar by Fred Overton Jr. of Atlanta Nov. 27-30; Sunday, 5 p.m.; and Mon.-Wed., 7

p.m. Topic of the seminar will be heaven — what it will be like, what we will see there — with a purpose to help develop a biblical understanding of the afterlife. For more information, call the church at (601) 939-2433.

**Liberty Church (Mississippi Association)** will present its adult choir, under the direction of Buddy McElroy, in a performance of Handel's "Messiah" at 4 p.m. on Nov. 27. For more information, contact the church at (601) 657-8916.

**Mt. Moriah Church** observed its 150th anniversary Oct. 9. About 200 people from as far away as Michigan attended the celebration, which included dinner on the grounds and a dramatic narration of anecdotes from the church's history. There was also an exhibit of original church documents and memorabilia. Wayne Gullett, director of missions for Calhoun Association, presented a plaque to the church to commemorate the anniversary. Dressed in period costume for the celebration (above, left to right) are Patsy Austin, Mary Chrestman, Virginia Trennor, Charles Chrestman, and Carolyn Kimbrell, all descendants of Mt. Moriah forefathers.

**First Church, Collinsville,** held its annual recognition service for missions organizations. Hope Mabry is WMU director; Bob Simmons is interim pastor. **Mission Friends** (top photo, from left) are: back row, Ben Walton, Lance Goodman, Emily Horton, Kate Gressett, Bradley Smith, Haley Wilson, Haley Williams, Garrett Crenshaw, Judd Godwin; middle row, Austin Buchanan, Luke Walker, Jodi McKeithen, Riley Walton, Patrick Walton; front row, Nathan Ethridge, Joel Mabry, Emily Walker, Lindsey Summerlin, Andrea Mabry, Thomas Walton, and Chase Sonak. **GAs** (above, from left) are: back row, Shannon Mabry, Jessica Mabry, Blair Kinard, Carly Wilson, Jessica Ethridge, Tiffany Todd, Amanda Strickland; middle row, Shannon Smith, Larissa Fleming, Natalie Summerlin, Amy Frazier, Lauren Goodman, Melissa Lofton, Courtney Godwin, Bobbie Ketchens; front row, Hayley Daugherty, Ashley Spears, Holly Smith, Amy Fleming, Cole Wilson, Drew Smith, and Sara McKee.



**First Church, Eudora,** recently held a ground breaking ceremony for its new sanctuary and offices. Building committee members (left to right) are: Steve Albonetti, pastor; Mike Giaramita, Simon Dean, Aaron Lewis, Francis Phillips, and Emma Respass.

## Henry seeks nominations for key SBC committees

ORLANDO, Fla. (BP) — Jim Henry, president of the Southern Baptist Convention, has issued a letter to fellow Baptists seeking recommendations for people to serve on key committees for the 1995 annual meeting of the SBC, June 20-22 in Atlanta's Georgia Dome.

The committees for which Henry is seeking recommendations are the Committee on Committees, Committee on Resolutions, Tellers Committee, and Credentials Committee.

Henry, pastor of First Church, Orlando, Fla., noted a form will

need to be completed for those being recommended, and the forms may be requested by writing: "Form," Dr. Jim Henry, SBC President, First Baptist Church, 3701 L.B. McLeod Road, Orlando, FL 32805.

The 150th anniversary of the SBC's founding will be celebrated during the 1995 annual meeting. Henry, in his letter to Baptists requesting input for the committees' membership, also asked, "Continue to pray for me, our convention officers, and our beloved SBC. Let us exalt Jesus Christ together."

## Staff Changes

**Calvary Church, Columbia,** has called David White as pastor. He goes to Calvary Church from Charlotte, N.C., where he was previously in evangelism and on staff at Morning Star Publications/Ministries. White is a graduate of Northeast Louisiana University and New Orleans Seminary.

**Mike Smith** has accepted the pastorate of **First Church, Taylorsville.** He was formerly pastor of Calvary Church, Meridian.

**Hollandale Church, Wash-**

ington Association, has called **Billy McKay** as pastor effective Nov. 20. He received his education at Mississippi College, Southwestern Seminary, and San Francisco Theological Seminary. He previously served First Church, Belzoni, for 16 years. McKay also served First Church, Madison, for 12 years.

**Parkway Church, Tupelo,** has called **Jim B. Alford** as pastor. A native of Kentwood, La., he is a graduate of New Orleans Seminary. His previous place of service was Cedar Hills Church, Jacksonville, Fla.





A Muslim man plies his trade in front of the Dome of the Rock in Jerusalem's Old City.

## Israeli-Jordanian treaty was a moving moment for Henry

ORLANDO, Fla. (BP) — Two little girls bearing flowers symbolized for Jim Henry how love and peace can flow from a conflict as long and painful as the one between Israel and Jordan.

The Southern Baptist Convention president watched from the fourth row of a select gathering on the Israel-Jordan border Oct. 26 as the two children mounted the dais where leaders of Israel and Jordan would sign a treaty pledging to end 46 years of war.

One was the granddaughter of an Israeli soldier slain in the 1967 Six-Day War, during which Israel defeated surrounding Arab states and occupied some of their territory. The other was the granddaughter of a Jordanian soldier killed in the same conflict.

Together they presented bouquets of flowers to U.S. President Clinton, Israel's Prime Minister Rabin, and Jordan's King Hussein.

Henry, pastor of First Church, Orlando, Fla., was invited by Clinton to join other religious leaders in his entourage. He found the occasion spiritually and emotionally moving — and an answer to prayer, he said in a telephone interview.

"Southern Baptists have prayed for that (peace) for a long time," Henry said. "We should be grateful that God has heard those prayers and that they are no longer fighting each other."

"King Hussein and Prime Minister Rabin have risked a lot for peace and I'm not sure what will happen to them" in the volatile Middle East, where terrorists take lives. "When you work at peace-making there's (often) an awful price to be paid, but it's a worthwhile price."

Israelis and Jordanians show such a hunger for peace "that they will do everything they can to

make it work," Henry said. But he noted that, from a biblical point of view, it will be just one step along the way before lasting peace will prevail.

Henry said he believes that Clinton, a Southern Baptist, recognized both the historical and biblical proportions of the peace treaty signing when he included key religious leaders and a mix of Arabs, Christians, and Jews in a 54-person delegation he took to the Middle East.

"Before we left, he told me he had talked to (evangelist) Billy Graham about the significance of the Mideast and this peace treaty. He was elated about what (that meeting) meant to him. He also told me that he and Hillary had been to Israel in 1982 with Dr. W.O. Vaught," Clinton's former pastor at Immanuel Church, Little Rock. "He was excited about going back again."

### Israeli representative visits state

Arye Mekel, Israel's consul general to the southeastern U.S., made his first visit to Jackson recently on a tour of his consular area.

While in Mississippi, Mekel talked with Governor Kirk Fordice and business and religious leaders to discuss potential economic and cultural cooperation between Israel and Mississippi.

Cooperation has already begun, it seems. A \$1.2 billion order placed with Ingalls Shipyard in Pascagoula for Israeli naval ships is said to be the shipbuilder's biggest account.

"The Middle East will be the next Hong Kong or Tokyo," said Mekel. "Now is the time for Western companies to invest."

To The Baptist Record and to Mississippi religious bodies in general, Mekel made pleas for: continued support of Israel's largest industry — tourism — through Holy Land pilgrimages (to that end, he offered his services); help from U.S. cities in celebrating the 3,000th anniversary of Jerusalem's establishment as capital (by naming streets or parks after Jerusalem); and requests from state congregations — that they would call on the consulate for information about Israel (like slide presentations to Bible classes, etc.).

"We want to come to churches and help them foster an ecumenical atmosphere (in their communities)," Mekel said.

## ISRAEL

From page 2

sel together and walked unto the house of God in company." Lunch at Cleopatra's Restaurant... mostly Mideast dishes. Talked with a Russian woman who worked in the restaurant. She was enjoying Israel after Russia, but knew little about Jesus of Nazareth.

Yad Vashem, the holocaust museum, is a mournful place. Movies, scads of pictures of Dachau, Auschwitz, Ravensbrück... graves, starvation, and the stench of death. Sunset found us within a mile of our hotel but the streets were blocked for President Clinton. We had to walk the last mile.

SBC missionaries Tom Hocutt (he and his wife graduated from William Carey College in Hattiesburg) and Jim Sibley who has served for 12 years in Israel, met us for dinner. They praised Mississippi Baptists for sending them The Baptist Record via air mail. We talked late into the night.

The peace pact will be signed near Eilat tomorrow. This is near the southern tip of Israel where they scraped a place in the desert. Jim Henry, president of the SBC is here at the invitation of President Clinton. Baptist representative (they prefer not to be called missionaries) John Anthony attended the ceremony. It was a sun-splashed day with flowers, decorative flags, several hundred reporters, and probably a thousands security agents. Lots of hand shaking, bowing, and hopefully friendship spilled out across the floor of the desert.

"I ran today where Jesus walked" is said to be the theme song of the tourists. Comments on the comparative nations has it that in the USA you have peace on the borders and war in the cities. In Israel they have peace in the cities and war on the borders. All was peaceful this day.

DAY FOUR: Left Jerusalem for the Dead Sea and Masada. Altitude dropped from the 3,000 feet of Jerusalem to 1,300 feet below sea level. The Dead Sea is dead; no fish, no boats, no life. Plenty of check points and electric fences, but this will be changing with the signing of the peace pact. The land

is bleak, barren, and hauntingly beautiful. Cable cars take you up the steep slope to the fortress of Masada. The Roman Tenth Legion spent three years building a ramp to capture the Jews there around 70 A.D.

From Masada to Kibbutz Ein Geddi, where we lunched at the Guest House. Here is a lovely oasis on the banks of the Dead Sea. A deep water well makes the desert bloom — with banana, papaya, mango, and oranges. Ein Geddi was the general area where David hid from King Saul in the ancient days of Israel.

Qumran, an old Essene village, is being uncovered by the French. Several key caves gave up the Dead Sea Scrolls in the early 1940s. The scrolls contain a part of each of the Old Testament books except Esther. Across the sea is the bleached land of Moab and Mt. Nebo, where Moses was supposedly buried. Ruth and Naomi came from Moab back to Israel to glean the fields of Boaz.

DAY FIVE: Left Jerusalem for the final time and headed east toward the Jordan. Saw the church constructed over the sight where John allegedly baptized Jesus. Passed the Allenby bridge with Jericho, now an Arab city, off in a westerly direction. The entire Jordan valley — Israeli and Jordanian side — is lush with fruit trees and vegetables.

Bet Shean is an ancient Roman town built some 300 years before Christ. The amphitheater, bath houses, and ruins of the city are well worth a visit. Gilgal is just west of us as we travel into Nazareth.

The Baptist school there is visited. Paul and Majorie Rowden (Majorie is now Mrs. Earl Kelly) worked here as missionaries. The pastor took us on a tour of their beautiful new church.

On to the deputy-mayor's house and a press conference. He declared the Jews short-changed the Arabs when it came to factories and the tourist seldom spends the night here in Nazareth. Had a great lunch in an Arab restaurant and the shopping was good. We tipped our hat to the Church of the Annunciation (with the big made-in-Meridian Peavey speakers in the rafters) and moved on to Tiberias. The Sea of Galilee lay shimmering in the evening lights.

DAY SIX: After a huge breakfast we left for Tabgha, Capernaum, and the Golan Heights. The old synagogue in Capernaum may have been where Jesus taught. The Golan Heights has not always been open to visitors. From the mountain top you could see as far as Damascus. Mt. Hermon, huge and imposing, dominates the landscape. The psalmist reminds us that the Lord created Tabor and Hermon and "they shall rejoice as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for the Lord commanded the blessing, even life for evermore."

We saw the recent excavations at Casearea Philippi and enjoyed lunch at a nearby dude ranch. The border with Lebanon is just across to the north and west. Israeli troop

outposts and camps dot the horizon. Back to Capernaum where we caught a small vessel for Tiberias. They stopped the ship about halfway across the sea. We sang hymns and worshipped.

DAY SEVEN: Good-bye Galilee as we head for the old city of Akko. We stop briefly at Zipori, named after the wife of Moses, where they continue to dig up the old ruins. The valley of Jezreel is spread out all the way to the Mediterranean. Akko is famous for its old fort and a long bloody history. Mt. Carmel, where Elijah fought the prophets of Baal, looms to the southeast.



The Baptist Church of Nazareth

We stop briefly at Haifa, now an industrial port, and Casearea on the way to Mt. Moriah Hotel in Tel Aviv. From the 11th floor the Mediterranean Sea never looked better.

There was a delightful stop at the Baptist Village near Tel Aviv. We enjoyed the refreshments and talking with the mission volunteers, among whom is Ouida Kemp of Raymond.

Dinner at the Green Mary, an environmental park, school, and restaurant. Interview with the publicity director of El Al Airlines. He had lived much of his life in Chicago but wanted to get back to his roots and raise his children out of Chicago and away from American television.

"We need to return to family values," he said. We had soup, green salad, stuffed eggplants, and sole of trout. It was delicious and well-prepared, but I had been on the road too long. I would have traded all of it for some buttermilk and cornbread.

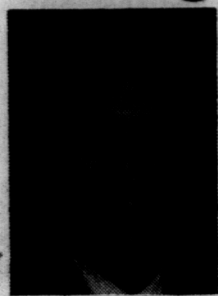
LAST DAY: Visited museum of Israel, the new opera complex, and downtown Tel Aviv. Went over to Joppa to the house of Simon the Tanner. It's the favorite hang-out for artists and writers. Great seafood nearby. Back to pack and leave Tel Aviv at 12:50 that night, arriving in New York at 7 the next morning... some 11 hours later.

In 1948 tourists to Israel totaled 4,500. In 1993 over 2 million visitors toured the nation. Few places can elicit such an emotional roller coaster feeling as Israel. Many Christians and Jews weep their way through the holy city. Every name, city, or mountain will trigger memories in someone's heart. "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure" (Psalm 135:4). — GH



## Uniform

### Turning away from God



By Richard Bradley  
1 Kings 11

Like so many others, Solomon had a good beginning. He was a man who was filled with God's wisdom and followed the ways of the Lord like his father David had done. However, a good start doesn't always result in a good finish. Solomon's heart was turned away from God by his foreign wives who led him to follow the false gods they worshipped. As a result, verse 6 records: "So Solomon did evil in the eyes of the LORD; he did not follow the LORD completely, as David his father had done" (NIV). Turning away from God had devastating consequences in Solomon's life and in the life of the nation.

Solomon's disobedience is a challenge to Christians to obey God's directives (vv. 1-3). God had strictly forbidden his people to marry foreign women. God knew what would happen. These foreign women who worshipped the false gods of their lands would lead their husbands to do the same. Well, we think, maybe us, but surely not Solomon! This is the same man to whom all the world came to hear the wisdom of God. Solomon's disobedience is a great reminder to us that being in the will of God and being out of the will of God is only one bad decision away.

It is expected that the Christian life will be one of vigilance: "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour" (1 Peter 5:8, NIV). We can be sure that our enemy will strike at that point where we are weakest. He did at Solomon's. Not being vigilant and a man after God's own heart, Solomon caved in to temptation and unwittingly precipitated the spiritual downfall of his people.

Solomon's wives influenced him to turn from God and to worship their gods (vv. 4-8). Is it hard for you to imagine Solomon, the one who possessed the very wisdom of God, kneeling to worship at the altar of some strange god? Once, I'm sure it would have been hard for Solomon to imagine such a scene as this. However, his lust for foreign women made this unlikely scene possible.

Too often, when considering the indiscretions of others, we are tempted to say, "That could never happen to me!" Well, apart from our constant spiritual vigilance and a daily reaffirmation of our loyalty to God, it can. While we may not be tempted to worship at the altars of Ashtoreth and Molech, as was Solomon, there are many modern day gods which compete for our devotions. Because of what he has done for us, God has a right to demand our exclusive devotion. There are many others out there clamoring for our attention and devotion, however, our heavenly Father is the only one who has a right to demand it. In fact, Jesus said that this was the very thing which separated those who were his true disciples: "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters — yes, even his own life — he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple (Luke 14:26-27, NIV).

God told Solomon that because he had not kept the covenant, and had worshipped other gods, there would be severe consequences (vv. 9-13). Because of his sin and unrepentant heart, the kingdom would be taken away from Solomon's house and given to others. God did make one concession in deference to his servant, David. He would wait until Solomon had vacated the throne before tearing the kingdom away from his house. Only the tribe of Judah would remain because of Jerusalem.

If we could just see the future, if we could just know what tomorrow holds, perhaps we would not sin. But we do know the future! We've seen our future in the lives of others, such as Solomon. Are we so arrogant as to think that a holy God would impose such severe consequences upon the lives of others because of their sin and allow our sin to go unpunished? Hardly! God loves us and doesn't want to see us hurt, but he must ever be true to his character, and God's character includes both love and holiness. God demands that his people be holy as he is holy. The holiness of our lives can only be maintained through a daily commitment of ourselves to the one who has saved us.

Bradley is pastor, Handsboro Church, Gulfport.

## Bible Book

### Rejoicing in difficulty



By Raymond Kolb  
Philippians 1

The church at Philippi was the first to be established by Paul in Europe. Philippi was one of the leading cities in Macedonia. It also had special status as a Roman colony. There was a strong bond of love between Paul and this church. On different occasions this church had sent offering to provide for the needs of Paul and his companions in their ministry. At the time of this writing, Paul was a prisoner in Rome.

Greetings from Paul and Timothy (vv. 1-2). "Paul and Timothy, servants (slaves) of Christ Jesus...." Paul does not mention his apostleship here. Perhaps he thinks it unnecessary with the Philippians. Paul liked to think of himself as a voluntary "slave" of Christ. "To all the saints (Christians) in Christ Jesus at Philippi...." He mentions all the membership; then mentions specifically their overseers and deacons. "Overseer" is a translation of the word commonly translated "bishop." In the New Testament it seems that "bishops," "elders," and "pastors" all refer to the same people, but give different emphases on their varied relationships. "Overseer (bishop)" emphasizes the administrative responsibility, or one who superintends.

Gratitude and concern for the Philippians (vv. 3-11). Paul's thoughts usually included his friends and God at the same time. He did not forget one while thinking of the other. He was grateful to God for the Christians in Philippi and for their active participation in sharing the gospel. They were partners with him in this ministry from the time they became Christians and continued to be until the time of this writing. Based on that relationship, Paul felt sure they would continue in the future. The offering they had just sent was further proof of this. What they had done would continue to bear fruit until Jesus comes again. What we do, whether good or bad, will continue its influence to the end of time.

Joy in the gospel's progress (vv. 12-18). "What has happened to me has really served to advance the gospel..." (v. 12). It seems that something recently happened to change the circumstances under which Paul lived. He had been living in a rented house (Acts 28:30-31), where he could receive friends and share the gospel, though always guarded by Roman soldiers. It may be that his trial date had been set for the near future and that he was moved to the barracks of the palace guard or into close contact with high judicial authorities and their helpers. Anyway, it seems that he had close contact with high officials, though always chained to a soldier. He was happy because he could tell many of them why he was there and thus tell them about Jesus Christ (v. 13). He was happy, too, because others were encouraged to speak God's Word more courageously as they saw him witnessing, even in chains (v. 14).

Paul was happy because he was not alone in preaching the gospel. Some others preached from the highest of motives. Some preached from very low motives, such as jealousy, personal gain, etc. Unfortunately, that can still happen. But, let's stand with Paul in saying, "Let them preach," so long as Christ is being preached.

Confidence in spite of hindrances (vv. 19-26). It seems that Paul's trial is now imminent, after four years of waiting as a prisoner, two years in Caesarea and two in Rome. He expects to be released but is fully aware that he can be given the death penalty instead. He depends very much on the prayers of his Christian friends and also on the Holy Spirit. He hopes that he may have the courage to face either the death sentence or freedom in such a way as to glorify Christ while still in his earthly body. He has no great fear of death. In a way he prefers to go on to be with Christ. On the other hand, he feels that there is still a great need for his witness. So, he believes he will be released from prison and allowed to live longer. Either way, his purpose is to glorify Christ, whether by life or death. With a strong belief that God still has work for him to do, he expects to have more fruitful labor, to visit again his friends in Philippi and other cities where he had worked, and to travel to new fields where he had never been before in order to preach the gospel in those places.

Paul's philosophy of life can be summed up in the one brief statement, "For to me, to live is Christ and to die is gain" (v. 21).

Kolb is a retired missionary living in Clinton.

## Life and Work

### Love that triumphs



By Ruth Allen  
Hosea 14

A recent AP article, datelined Dresden, N.Y., stated, "A woman who survived a lightning strike has decided to return to the church she had stopped attending. 'I wanted to go to sleep, but I saw this guy who held my hand and my two little boys and I knew I was back, and I knew God was going to let me raise them,' Rene Geno, age 30, said after she was struck by lightning while closing a refrigerator door.

"The refrigerator was set outside under a tent at a camp site. The lightning strike hit a transformer, blew through a fuse box, and surged along an extension cord to the refrigerator. The charge hurled Geno to the ground and burned a hole in the side of her left foot. After being treated at a local hospital, she and her father attended a service at a nearby Baptist church."

How tragic when a traumatic experience is required to impress upon God's people the need to repent and return to God! The book of Hosea ends with the faithlessness of God's people still very much apparent. Hosea had typified God's love by redeeming his wife who evidently still retained her worldly ways. In similar manner, God still desired to restore Israel, even though Israel's tendencies remained oriented toward spiritual adultery. God desires to restore his people today, and he will restore graciously all who are willing to repent.

The necessity of repentance (v. 1). Repentance is the only way to be reconciled to God. Repentance restores a broken relationship and responds to God's love. Repentance is necessary for salvation! Forgiveness of sin is conditioned upon repentance and faith. Repentance is also necessary to live continually the Christian life. "Repent" means to make a full 180 degree turn. In turning from sin, the sinner immediately begins to turn toward God. This action is a simultaneous one.

God's love triumphs when people turn in genuine repentance to God (vv. 2-3). Three things happen when a sinner truly repents of sin: 1) There is an abhorrence of sin; 2) Sinners become "new creations" and consequently behave differently; 3) People are changed from lost sinners to saved sinners, and, therefore, become the saints of God. Sinners must realize their condition as sinners and call on God to forgive. The love of sin must die in their hearts and saved sinners must renounce sin in their lives. John the Baptist required his baptismal candidates to "bring forth fruits worthy of repentance" (Matt. 3:8).

A repentant sinner becomes convinced that the power of God can break the stranglehold of any sin. There is no sin which God will not forgive and break its power, if a person comes to him in faith and repentance. The hymn writer has stated it best concerning the power and love of God. The words say, "He breaks the power of canceled sin and sets the prisoner free."

God's response to repentance (vv. 4-8). God has promised that he will faithfully forgive all who come to him in faith and repentance. God's great desire is for his love to triumph in the lives of all people. A major work of the Holy Spirit is to convict sinners of sin. However, as someone has aptly said, "Conviction is not repentance; it is one thing to hear the alarm clock at 5 a.m., it is another to get up!" Repentance means to get up and do something in response to God's loving call.

God's love triumphs when sinners make the wise choice of repentance (v. 9). God has always offered people a choice. There are always two paths one may choose. God offered the children of Israel the way of life or the way of death. God implored them to choose the way of life and live (Deut. 30:19). Psalm 1 presents the path of the godly and ungodly. Jesus, in the Sermon on the Mount, offers the broad and narrow roads. The choice belongs to each individual, whom Jesus compares to the wise person who built his house upon the rock or the foolish person who built his house upon the sand. God's love for all people triumphs, as the wise choice of faith and repentance is made to a loving God.

Allen lives in Jackson.





## Corinth, Heidelberg, on the go

Members of Corinth Church, Heidelberg, volunteered this summer to be part of a team of 50 who worked in five churches in the Anchorage, Alaska, area. Men of the group installed insulation and sheetrock in Anchorage's Calvary Church sanctuary; women cooked and provided other support services. The Corinth group also spent three days in the Native American village of Tyonek, where they conducted Bible schools and worship services. Lavern Ulmer, Heidelberg native now living in Anchorage, provided air transportation. Among participants from Corinth Church were (above, left to right): Madge Walters, Stanley Dogget, pastor; Ramona Doggett, Vivian Tanner, Ann Ethridge, Nathan Ethridge, and Linda Caraway. Not pictured are team members Tommy Tanner, David McKee, and James Smith. Corinth Church also reports that it recently completed construction of a home for its youth director. Tommy Tanner currently serves in that position.

## capsules

**SOUTHEASTERN LEADS INCREASES IN SBC SEMINARY ENROLLMENT: NEW ORLEANS (BP)** — The total number of students enrolled in courses for credit at the six Southern Baptist Convention seminaries is up 2.4% this fall, according to officials from the schools. Four of the seminaries reported increases ranging from 32.7% to 3.4%. Only two schools experienced a decrease. Individual seminary enrollments are as follows: Southwestern — 3,254; Southern — 1,868; New Orleans — 1,815; Golden Gate — 1,027; Southeastern — 913; and Midwestern — 441. "In spite of the proliferation of seminaries in Baptist colleges and universities, Southern Baptist students apparently prefer the high quality education being offered in our seminaries," said Landrum P. Leavell II, president of New Orleans Seminary since January 1975 and current chairman of the Seminary Presidents Council. The largest increase came at Southeastern Seminary, which had a 32.7% increase this fall.

**BAYLOR REGENTS DEADLOCK OVER CORTS' NOMINATION: WACO, Texas (ABP)** — The governing board of Baylor University met to elect a new president Nov. 17-18 but adjourned without a decision. Thomas Corts, 53-year-old president of Samford University, was nominated by a presidential search committee to take the helm of Baylor, the nation's largest Baptist college with 12,000 students. But the Baylor board of regents, after a protracted two-day meeting, apparently deadlocked over the nomination. It is unclear whether the regents ever voted on Corts. One regent said the nomination failed and the search committee resigned en masse. Another implied no vote was taken. A simple majority of the 38 regents was needed. "The last thing they wanted was for it to come down to a split vote," said one regent who spoke on condition of anonymity. While Corts may not be out of the picture, the regent said, he may withdraw from consideration. Corts could not be reached for comment.

### Bibliocipher

By Charles Marx  
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TGW IATKTHA LTBW, PAH BL MAX EHKW, MATM  
B LAHNEW HUXR ABL OHBVX MH EXM BLKTXE  
ZH? B DGHP GHM MAX EHKW, GXBMAXK PBEE B  
EXM BLKTXE ZH.

XQHWNL YBOX: MPH

This week's clue: E equals L.

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Ephesians Five: Six.

# World is waiting for connection to Christ, a touch in time of tragedy

By Ruby McLeod

Marvin, I will call him. He was drug-connected and gang-related. In July 1994 I visited him at home, hoping to make a Christ-connection.

Marvin answered the doorbell. He didn't invite me in; he closed the door and came outside. We talked on the front porch. Marvin had an interest in going to college. He had a desire to become a writer. When I offered to help him get enrolled in Hinds Community College, his face brightened with interest.

I knew at that point I had a foot in the door for a follow-up visit. However, within a week he and his younger brother were both shot and killed at home — allegedly by their older brother.

Five days after this domestic tragedy, I went back to visit the mother of these boys. At the front door, I handed her a tray of food and a jar of mint tea.

"I don't eat," she said. "I just drink."

She invited me in. Her words tumbled over one another as she tried to talk out of her personal prison — stronger than one with visible bars. I listened and talked whenever I could.

Finally I said, "Would you like to pray?"

"Yes," she said. "You pray."

After the prayer her eyes

searched my face in sober calmness. "Will you repeat everything you have said to me?" she asked. "I have not heard you until now."

When I left her house she said, "You have lifted me in a way that money can't buy."

On the way home I thought of Jesus' last words before ascending into the heavens. He was talking to the remaining 11 apostles:

"You shall be my witnesses both in Jerusalem and in all Judea and Samaria and even to the remotest part of the earth" (Acts 1:8).

I wondered when the churches at Jerusalem, Samaria, Judea, and Mississippi would take their share of responsibility for our overcrowded jails and prisons. For God entrusted his church with the Holy Handbook on crime prevention and recovery. However, church leadership is not leading us to the mission field of need, or, by example, teaching us how to win the lost to Christ. Church statistics and rising crime indicate that we professing Christians are comfortable shining our lights on one another rather than lighting the darkness around us.

In the 1994-95 telephone directory I counted 790 listings for churches in the Jackson area. What a war on crime this army of churches could lead!

In an October issue of The Baptist Record, Guy Henderson raises a question for the church. In an article entitled, "What are we about?" he quoted George MacLeod:

"I simply argue that the cross be raised again at the center of the marketplace as well as on the steeple of the church."

"I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves, on a town garbage heap; at a crossroads of politics so cosmopolitan that they had to write his title in Hebrew and Latin and Greek... and at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble."

"Because that is where he died, and that is what he died about, and that is where Christ's men ought to be; and what church people ought to be."

I remember the gleam of hope in Marvin's eyes when he thought there was a way out. Framed on the wall of my mind is the expression of trust on his mother's face when she realized that I had not come to buy or sell, but to offer help.

The drug-connected, gang-related Marvins and their mothers are out there in the dark waiting for a Christ-connection, acceptance, and a safe place to be.

McLeod is a member of Broadmoor Church, Jackson.

## Media exec. says church failed society

(ZPS) — Editor's Note: Bob Briner is the Emmy and Ace award-winning president of Pro-Serv Television in Dallas, Texas. An evangelical Christian who has spent his life in major league professional sports, international television, and multi-national corporate executive suites, Briner answered questions about his book, *Roaring Lambs: A Gentle Plan to Radically Change Your World* (Zondervan Publishing-House, 1993).

**Q: Why do you say Christians have abdicated their role in society?**

**A:** Let me use my hometown as an example. I live in Dallas, Texas, a community blessed by some of the biggest and most prestigious churches and evangelical institutions in America. Powerfully influenced by Dallas Theological Seminary, a major Christian publisher, several Christian television ministries, and dozens of great, historically significant churches, it is one of those three or four Christian "meccas" in this nation. There is, however, a darker, more disturbing picture of Dallas. In recent years Dallas has been both the "divorce capital" and the "murder capital" of the nation. Our city leads the nation in topless bars; violent crime is a nightly occurrence in many of the neighborhoods. AIDS, drugs, and prostitution are rampant. Abortion is big business.

How do we reconcile these two

pictures of Dallas? How can there be such a strong and vital church community while the rest of the city declines morally?

Dallas has a lot of lambs, but they aren't roaring. They're in their comfortable pews talking to each other instead of venturing out into a dangerous and threatening world. Many discussions on basic issues of life take place, for the most part, without the light of a Christian perspective.

**Q: Why have you chosen "roaring lambs" as the metaphor for your message?**

**A:** Culturally, we are lambs. Meek, lowly, easily dismissed, cuddly creatures that are fun to watch but never a threat to the status quo. It's time for those lambs to roar. What I'm calling for is a radically different way of thinking about our world. Instead of running from it, we need to rush into it. Instead of just hanging around the fringes of our culture, we need to be right smack in the middle of it.

**Q: How should a Christian begin "to roar"?**

**A:** My book *Roaring Lambs* is about doing, about action, about making things happen. But it is also a book based on biblical principles. And one of the most overriding and compelling principles of the Bible is the truth that in our own strength we can do nothing. Unless we have waited on the Lord in prayer and received his direction and blessing, what we do will be ineffective and futile.

Regardless of what others may or may not do, each one of us can begin a life of active, effective ministry by simply supporting good projects and events, and avoiding the bad ones. It does not take special talent to just say thanks when some organization does something that honors God and his Word. Stay awake. Stay alert. Say thanks. Support the good and refuse to support the bad. Doing this will provide a foundation of ministry for every Christian. Everyone can begin to be involved. Everyone can make a positive contribution.

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